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THE statistical report of the progress of Protestant missions in India from 1871 to 1881 is more than encouraging. The rate of increase is 100 per cent.! What a call for gratitude! Says the *Independent*: "None of the European or American churches can exhibit such an increase. The promise for the future is very bright. There is every reason to believe that this rate of increase will be exceeded in the next ten years, and it may be possible, as the *Indian Witness* suggests, that there may be persons now living who will see from ten to fifteen million Protestant Christians in India, before they get their release from toil in this earthly vineyard."

In this commencement of our semi-centennial of missionary service, shall we not as a people become more diligent and earnest in the work of sending and sustaining a strong band of laborers, sufficient even to evangelize our portion of this field so full of promise? Will not every one of our pastors strive to lead the people in this enterprise so grand and fraught with blessings.

RECOGNIZING the axiom that no race can be lifted higher than the plane on which are its women, and feeling the need of more efficient means to elevate woman in its work in the South, among the Indians, and, as far as possible, among the

Chinese at the West, the American Missionary Association has recently established a Bureau of Woman's Work. Its representatives, who are largely women, as teachers and missionaries have labored for the purification of the home through direct visits, in mothers' meetings, in industrial work taught to the girls, in the Sunday school, and in temperance work.

The objects to be aimed at through the Bureau are to give information to the ladies of the churches of the variety of work of the Association, to promote correspondence with reference to undertaking special work, such as the support of missionaries, aiding of students, etc., and to send to the churches and conferences those who can address them in regard to plans, needs, and details of the work. This organization is undenominational, and has done, and is doing a noble work.

“BE not weary.” In this work-a-day world of ours, where there are so many inequalities in labor and responsibility, there come to all of us moments of doubt and discouragement, and it seems to us that we are called to bear more than our share of burden. We wonder at the indifference of so many to the world's great needs. The interest in missionary work lags, the treasury grows empty, the zeal of some on whom was placed dependence wanes, while on rushes the tide of humanity with its sorrows and woes. In such moments let us not grow weary, but, bracing the heart with the promises of the Father, and remembering His infinite patience, go bravely and cheerfully forward, acting well our part in the living present. “All things work together for good” to those who follow Him in obedient service who gave all, even Himself, for the world's redemption, and the reward is as sure as God's word.

WE covet more readers for the letters of our missionaries and other good things contributed and selected each month.

The new departure meets continued approval. Dr. Phillips, of Midnapore, says: “We are glad the women have made the *HELPER* a monthly. It has done much good, and we owe much to it.” Do not fear of wearying us, but hasten to send renewals and fresh orders.

See Through a Glass Darkly.

[BY MRS. LIBBIE CILLEY GRIFFIN.]

ONCE while in India I was forcibly reminded of these words of Paul to the church at Corinth: "For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known."

One delightful day in the cold season of 1875 I attended the wedding of one of my pupils, the daughter of a wealthy Mohammedan, in Midnapore. We entered the inner court-yard of her prison home and quietly took the seats assigned us. In the centre of the court-yard was a raised platform, covered with rich crimson cloth. Many dark-faced women, wrapped in bright-colored silks and wearing costly jewels, glided here and there noiselessly, but evidently to some purpose. On the verandah at one side sat the singing women, whose weird voices and clashing instruments form so prominent a part in the marriage ceremony.

There was a hush. A door opened and the bride, a slender girl of fourteen, so strangely decorated in bright silks, and jewels, and paints, was led forth. Clash went the music; and amid religious ceremonies in Arabic, and movements that I could not understand, she was seated on one side of the platform, and a screen partition placed in front of her.

Thus far not a man had been seen. But after more similar ceremonies another door opened, and a young man, the groom, came forth escorted by young men of the family, and was seated on the other side of the screen facing the bride. Music and incantations again; then stillness, and two women slowly raised the screen a little, and both bride and groom looked intently under it into what proved to be a looking-glass. "Why that?" I asked of a woman near me. "You know," she answered, "that since you came here the girl has not seen the bridegroom. She has *never* seen him. We almost always see our husbands that way first—in a glass. Then after we are married we see them for the first time face to face." I turned again and looked pityingly at the couple taking their first look at each other "through a glass darkly." At length the ceremony ended, the screen was removed, and they were there together, husband and wife.

Our Holy Book calls Christ the Bridegroom. The Church of God is His bride. We have never seen Christ, but when we gave our hearts to Him, the pledge was given that we were to be forever his own. And even now the screen that hides Him from the world is always lifted just a little, that those who love Him may catch glorious glimpses of His greatness and goodness—glimpses which none but those who sit very close to Him, and look for longingly, can obtain. By and by the harmony and the discord of life's music will stop. The screen of flesh will be removed, and then we shall be with Him face to face—His own forever.

Gleanings.

THE number of persons over ten years of age among the colored people in the sixteen old slave states who could not write, according to the census report of November, 1882, was upwards of three millions; the number of native-born whites who were equally illiterate was upwards of one and a half millions. We believe there is no more imperative necessity than endowments for educational institutions sustained for the purpose of ridding the country of this illiteracy.—*American Missionary.*

IT is a little remarkable that in earlier years in our foreign mission work, especially in some fields, there were two men converted for one convert among the women. Now there are four women converted for one convert among the men. A generation will realize the difference.

NOTHING has been more conspicuous in history than the blessing of God on modern missions. The very *characters* they have developed, such as Bushnell, Carey, Duff, Elliot, Jessup, Judson, Grant, Livingston, Lindly, Morrison, Schwartz, Martyn, and many more, are a sufficient evidence.

IN a religious meeting in Liverpool, a poor working man said, "I used to be an 'odd-job Christian,' but now I am working full time." Is it the "odd-job Christians" in the mission cause that make such poor work sometimes?

OF the four hundred and twenty-five graduates of the Western Female Seminary at Oxford, Ohio, fifty-three have gone as missionaries to foreign fields.

Angel-Strengthened.

I was faint 'neath the weight of my burden,
I was groping wearily on,
When a quaint old story cheered me,
Like an angel benison.

The story of Juan de Dios,
A soldier with many a scar,
Whose name in Castile and Granada,
Still shines with the light of a star.

Maimed and broken and shattered,
For him were the battles o'er;
So he begged his way to the threshold
Of his peasant father's door.

Father and mother were folded
In the peace of the happy sleep;
There was no one to welcome the soldier,
There were none o'er his wounds to weep.

Did he sink in desponding sorrow?
Did he moan at his evil fate?
Nay; he sought over lane and highway
For the lost and the desolate.

He built him a little shelter,
And there at the fall of day,
He set a lamp in the window
For feet that had gone astray.

Once, wearily through the darkness
He toiled; his load was great,
And he faltered, ready to perish
At the latch of his own low gate,

When swiftly a mighty angel,
Clothed in a splendor of light,
Swept down on golden pinions,
Cleaving the gloom of the night,

Lifted the little latchet,
Bore the man and his burden in.
The tale hath a silvery cadence,
'Mid the great world's jar and din.

If an angel to Juan de Dios.
Were sent by the love divine,
Shall the same love fail of sending
When the trouble is yours and mine?

— *Margaret E. Sangster.*

Reminiscences.

[BY MRS. M. M. H. HILLS.]

SECOND DECADE OF THE F. B. INDIA MISSION.

MISS CRAWFORD wrote from Balasore, Sept. 29, 1854: "Our Quarterly Meeting commenced here last Friday, closing the Monday following. It was very rainy, still we had a precious season. Indeed, it was the best Quarterly Meeting I have attended in India, and much better than some I have attended at home. Brother Phillips and several native brethren from Jellasore and Santipore were present. The native brethren acquitted themselves remarkably well. During the session, we had a temperance meeting, a missionary meeting, covenant meeting, and the Lord's Supper — rich refreshings in this great moral desert. Though we do have our hearts lacerated and broken, our faith tried, and, at times, our very souls vexed, we have also much that ought to call for the warmest and liveliest gratitude toward the Father of all our mercies. And when even our trials work for our good, ought we not to rejoice? Brother Smith preached his first sermon in Oriya. We were much pleased with his clearness. He aims at correctness, and will, without doubt, make a better preacher than one who is very eager to proceed whether right or wrong.

"We have been visited by a great freshet. Some of our neighboring villages were quite under water. The people fled from their houses and climbed trees to save themselves from drowning. At length, they were brought in boats to a place of more comfort and safety. Their mud huts cannot stand long against water. . . . Yesterday we had only a few light showers, and to-day we have had sunshine. All nature looks smiling, and I feel like one just liberated from a dark prison. How much to be pitied are the poor people in crowded cities, who dwell in low, dark rooms, and are scarcely able to catch a glimpse of the clear, blue sky, the green trees, and the sweet flowers. I am very thankful for the beautiful, natural scenery which we here witness. Sometimes, when looking at the pure, blue sky, with fleecy clouds floating in every direction, I query whether the canopy of heaven will be any more beautiful. About three weeks ago, at sunset, the clouds and sky were most magnificently glori-

ous. Should a thousand artists vie with each other, they could not paint anything half so grand — so many rich tints of gold, purple, pink, azure, could only be penciled by the finger of Omnipotence. "The scene beggared all description."

The death of the lamented Sutton was followed, in less than two months, by that of the Rev. Eli Noyes. He died Oct. 10, aged 40, in La Fayette, Ind., in a home of his own, the generous gift of his brother-in-law, after his failing health had obliged him to relinquish his labors. He had often expressed his willingness to return to India, but there always continued such a tendency to the disease that drove him from the field, that the missionary committee thought it unwise to expose him again to the influence of the climate. He did good service for the cause at home in visiting and stirring up the churches, and pleading for the mission in our denominational gatherings, and also, for a time, as a member of the Executive Committee of the Foreign Mission Board.

In 1847, he was elected by the General Conference, with the Rev. J. Woodman, as a deputation to the General Baptists of England, where he was well received. Love of books with him was a passion. He read and studied with great avidity. He had a remarkable aptitude for the acquisition of languages. He became very fond of the Hebrew, in which he had several pupils. He prepared and published an *Introduction to the Hebrew Language*, also a Hebrew Reader, a new and practical system for the acquisition of the Hebrew language.

In person Mr. Noyes was tall and slender; his eye was piercing, and his physiognomy such as once seen would generally be remembered. He was an impressive speaker, and could, when he chose, use cutting sarcasm. As an instance, on receiving a letter from a brother minister in whom he had lost confidence, telling him how the Holy Ghost was working in him and by him, he remarked with great gravity, "Brother — has mistaken his own ghost for the Holy Ghost."

Ten days previous to his death he commenced to dictate a farewell letter through the *Star* to his brethren, as follows:

" Dear Friends : I wish to address you one more epistle in common, confident that it will be the last. A great change has taken place, warning me that my end is near. The physicians think there is no hope of my ever again rising from my sick bed. A few days, in all probability, will terminate my earthly existence. But God is with me, my hope is strong in Him. O, I love the denomination and wish to be everlastingly attached to them." Here his strength failed and he could say no more. Until the end came, his mind seemed in perfect peace. To the inquiries of friends, he said : " I am safe in the hands of a covenant-keeping God." " I rest on the Saviour alone."

At another time he said :

" Christ is my strength, in him I hope secure
To pass the darkness of this midnight hour;
O, I will trust him; in his name alone
I dare to venture on a world unknown.
My soul, my guilty soul, on Christ I rest,
And though unworthy, hope for bliss at last."

At the time of Mr. Noyes' death his eldest son was very dangerously ill with brain fever, and his daughter sick with chills and fever. No wonder his faithful companion said : " The hand of the Lord is heavy upon us."

Oct. 18, Mr. Phillips wrote his wife from Baliapal : " You see I am abroad again, nor will you be surprised to know that I leave home without a single regret. Indeed I generally find myself in better spirits abroad than at home, for what, alas, is a home unshared by a single soul to sympathize with one's weal or woe? But let that pass. After a long and dreary wet season of full four months, attended with such inundations as have been unknown for the last twenty years, sun and sky at last smiled upon us on the 14th inst. On the fifteenth, being joined by Brother Cooley, we started down the Subanreka river. The delightful change in the weather seemed almost miraculous. For the next four or five months our clime may be favorably compared with that of any part of the globe. Indeed, taken as a whole, have I any right to complain of the climate of India, since I have now spent nineteen years in it with almost uniform good health? Much as I desire to visit friends in loved America, were it consistent for you to return to me instead of leaving my work to join you, I would cheerfully remain. . . .

" Nov. 22. After the short excursion with Brother Cooley to Baliapal, I spent two Sabbaths with our people at home,

and one at Santipore. My visit at the latter place was a pleasant one. Our dear people were in good health and spirits, cheered by the prospect of an abundant harvest. Two of the Khond youths manifested an interest for their souls. While there I made arrangements for Elias Hutchins and Daniel P. Cilley to itinerate among their own countrymen, (Santals.) I have now joined the Balasore brethren in an excursion to the south of Balasore. For the past month I have suffered more depression from several causes, aggravated by a tempting devil, than for the whole nine months previous. The trial, I trust, is in a good measure past, for which I am truly thankful."

During this trip, the missionaries visited Bhuddruck, where they found numerous hearers, and were kindly entertained by Mr. Brown and his daughter, Mrs. Martin, English friends. Said Mr. Phillips: "Our society really should have a station here. It is an important place, forty-two miles southwest from Balasore, in a healthy, prosperous part of the country. Let us have six missionaries, and then we can start a mission here under favorable circumstances. And is this too much to hope for? Certainly our denomination must be abundantly able to send out and sustain six missionaries. Indeed, they are too poor to do less. O that we had faith to trust God! to take Him at His word, and act accordingly. The minor success that has attended the efforts of our little mission has often depressed my spirits, and well nigh caused me to stumble. Among the Karens, on the opposite side of the Bay of Bengal, converts are multiplied by thousands, while we in Orissa are still only counted by tens. While their converts became active, energetic, zealous propagators of the faith, here, with a few exceptions, our converts are, to a great extent, weak, and instead of being teachers of others, they require line upon line in what are the first principles of the doctrine of Christ. Still we must look to our marching orders, where our duty is plainly laid down. The Hindus, degraded as they are, come in to make up the 'all nations' to whom the Gospel is to be preached. Success, on a limited scale, has been, and continues to be, vouchsafed to the labors of God's servants, even in blood-stained Orissa. A great change is in process among the people. To this our native preachers bear ample testimony. When the time comes, as come it will, when the Spirit from on high shall be poured

out on the people of this land, they will be found to be prepared for a rapid and general turning to the Lord. The good seed, scattered broadcast and watered by tears and prayers, must before long spring up and bear much fruit. Let us not be faint-hearted. As for myself, if spared and permitted to carry out my plans, my course is taken. I hope to labor another year for the good of Orissa, and then join my beloved family in America, where, for a season, it must of necessity be my leading object to provide for the education of our dear children, while at the same time, I hope to do something to increase the interest of our people in the mission-work ; and then, the Lord willing, return to spend and be spent among the people for whose good the greater and by far the most valuable portion of my life has already been spent. In a worldly point of view, my condition differs widely from that of our kind host, who came out in the mission twenty-four years ago. Owing to an unhappy dispute, he was set aside by the General Baptist Mission eighteen years ago. He entered government employ, and is now in receipt of about \$2,000 yearly, and has perhaps \$30,000 in the bank. I, however, do not envy him. No consideration would or could make me willing to change positions with him."

THERE is now a Protestant church of 1,400 members at Ur of the Chaldees, the modern Urfa, the result of the labors of an Armenian weaver, who was converted while on a visit to Aintab, and who still carries on his trade while diligently preaching the Gospel.

The Sufferings of Hindu Widows.*

[EXTRACTS FROM A PAPER WRITTEN BY ONE OF THEMSELVES.]

THERE are four principal castes amongst Hindus ; and of them all, I think the third caste, the Kaites, to which I belong, makes its widows suffer most.

All are treated badly enough, but our customs are much worse than those of some others. In the Punjaub they are not always strict in enforcing their customs with widows ; but though we live in the Punjaub, our family comes from north-west, and as we are rich and well-to-do, our customs are kept up scrupulously.

* The last census revealed the fact that there are 21,000,000 widows in India.

When a husband dies, his wife suffers as much as if the death-angel had come for her also. She must not be approached by any of her relations, but several women, from three to six (wives of barbers, a class who are kept up for this object), are in waiting, and as soon as the husband's last breath is drawn, they rush at the new-made widow and tear off her ornaments. Ear and nose rings are dragged off, often tearing the cartilage, ornaments plaited in with the hair are torn away, and if the arms are covered with gold and silver bracelets, they do not take the time to draw them off one by one, but, holding her arm on the ground, they hammer with a stone until the metal, often solid and heavy, breaks in two ; it matters not to them how many wounds they inflict, they have no pity, not even if the widow is but a child of six or seven, who does not know what a husband means.

At that time two sorrows come upon every widow, one from God and one from her own people, who should cherish and support her, but who desert and execrate her. If the husband dies away from home, then, on the arrival of the fatal news, this is done. At the funeral all the relatives, men as well as women, have to accompany the corpse to the burning *ghat*. If they are rich and have carriages, they must not use them, but all go on foot. The men follow the corpse, the women (all the ladies well covered from sight) come after, and last the widow, led along by the barbers' wives. They take care that at least two hundred feet intervene between her and any other woman, for it is supposed that if her shadow fell on any (her tormentors excepted), she also would become a widow ; therefore, no relative, however much sympathy she may feel in secret, dare look on her face. One of the rough women goes in front and shouts aloud to any passer-by to get out of the way of the accursed thing, as if the poor widow were a wild beast ; the others drag her along.

Arrived at the river, tank, or well, where the body is to be burned, they push her into the water ; and as she falls so she must lie, with her clothes on, until the body has been burned, all the company have bathed, washed their clothes and dried them. When they are all ready to start for home, but not before, they drag her out, and in her wet things she must trudge home. It matters not what the weather is, in a burning sun, or with icy wind blowing from the Himalayas : they care not if she dies. Oh, I would rather choose the Suttee ! — *Indian Female Evangelist.*

Correspondence.

[FROM MISS JENNIE ANDERSON.] *

EXTRACTS FROM A LETTER TO MRS. BAINBRIDGE.

CHEFOO, SHANTUNG, CHINA.

Do you remember a light-house down the coast from Che-foo about 100 miles? I have been down in that region with a good deal of hesitation, for I had heard that they are a very rude people, but I found quite the contrary. I had a pleasant reception at almost every place, and I visited very many villages. The scenery along the coast is quite romantic, and added to the enjoyment of my work, but with the exception of two or three women, all seemed to care little about hearing of any other religion than that of idol worship. I visited about two hundred villages, and then, after a short rest, went in another direction.

On this last trip I spent several days in the family of a heathen Chinaman, a typical patriarchal household. There were the old man, his children, grandchildren, and great-grandchildren, over thirty members. They were quite well-to-do people. This family observe the strict etiquette of the better class of Chinese. I succeeded in interesting the women a little and making them think they could learn. The boys of the family were like my shadows, and the women came to learn and hear by turns, for they had to do the work of the house. So by installments they came to my corner, and you never saw more persistent scholars, and two of them really seemed to drink in the spirit of the Gospel, and I cannot but think are Christians.

During this stay a woman came daily from another village; she is the leader of an association of women who go to temples to burn incense and atone for their sins. It seemed so strange to this woman that *our Gospel* did not have to be *bought*. She told me of the sacrifices she often made in order to be able to buy incense and paper for idol worship. I tried very hard to lead her into the right way, that she might lead others. While I stayed in this family I only ate two meals a day, because it was absolutely impossible to get time

* Miss Anderson is a missionary of the Presbyterian Society. Mrs. Bainbridge says of her, that she is a brown-haired girl, as plucky and earnest as any strong woman, who goes off alone, with natives as attendants, from place to place.

for any more, and my hours for rest were cut very short for the same reason.

The day I left my cart broke down, and my only resort was a wheelbarrow over several miles of dreary road. That evening I stopped in a small village where the people had seen few foreigners, and where I was a perfect stranger, but they were very cordial. One family took me right into their own room to sit on the kang and get warm, for it was a biting day, and I was chilled through. The room was full of smoke, and dirt, and noise, and children, and —, etc. I was so glad to get warm I did not care for anything else. One of the women became so interested in "the doctrine" I told her, she made me repeat it over and over so she should not forget it, and then brought another woman to hear it. My room that night! For I staid to work for these poor souls. *Such* a room! There was a wee bit of a kang all piled up with bean stalks, and not space enough for me to lie down. I swung my little hammock up after a fashion, but there was no way to shut the door, and the cold air came in through it and the tremendous cracks on every side. Before daylight I was up, and went to the family room to get warm. I have seen the time when nothing would have hired me to get up on that kang, but I got on bravely, and one of the young women said: "Now I want you to tell me what you told the others last night; I was busy and did not hear," and so they came, one after another, and, also, some of the men listened attentively. I trust some good may come from this little visit.

At my next stopping-place I had quite a surprise. I did not think there were any Christians there, but one old woman said she had been baptized when she lived at another place, and she said that there were three other church-members there, and imagine my delight to know that their conversion came about by the words of an old woman who had first heard the old old story from me. Now this woman had told the village people of her faith in the true God, and that she knew some time I would come and teach them. You can imagine the joy to find fruits from this poor wayside sowing.

One poor old palsied man, confined to his bed for twenty years, had been told by this woman, and when we went to him to talk and pray he was all ready to accept the Gospel. I think I never saw anywhere so happy a Christian. His face was radiant.

On my way home I met some market-women who wanted to get my religion, they said, for they knew a Mrs. Yang who was a Christian, and she prospered ever since, and they would like to increase their business and good luck.

But no more of all this—the mail must be off.

I am tired and must stop all this work to look over the state of my wardrobe. Such trips will wear out the clothes, and I must get about the disagreeable task of reconstructing some whole garments out of my worn and torn dresses.

[FROM MISS COOMBS.]

FIRST IMPRESSIONS.

The journal letters brought me to Midnapore at midnight, January 26. The next morning, as I peeped out through the venetian part of my door, I saw a young lady riding up on a pony, whom I suspected to be Miss Bacheler. She did not stop long, and soon an elderly lady drove up in a carriage, whom I concluded to be Mrs. Bacheler. Mrs. Phillips went away with Mrs. Bacheler to the market, and I was called to *choto harjaree*, short breakfast. This is the first meal of the morning; breakfast and prayers at eleven, and dinner at five o'clock. Miss Millar introduced herself, then the children; there are four, two boys and two girls, the eldest fourteen, and the youngest six, and we were acquainted at once. No one has seemed like a stranger. Surely I have known them for a long time. Soon Mrs. Phillips returned, and Mrs. Bacheler took me to her home. Dr. Bacheler greeted me, saying, "We never treated any one so before." He was just writing to Mr. Stone that he would meet me, when the telegram came. No one expected me so soon. They introduced me to several zenana teachers; the names of several sounded familiar. Soon Miss Hooper came in, with the same sense of old acquaintanceship. Went back to Dr. Phillips' for prayers. Beebe played the organ, we all sang a hymn, then read a chapter in turn, and Dr. Phillips prayed. At breakfast, before grace, each one repeats a scripture verse.

On Saturday afternoon I went with Miss Bacheler to visit two of her zenana women. On our way we stopped to observe a native *poojash*. On Sunday morning, at six o'clock, Mrs. Phillips and Miss Millar went, with the bullocks and necessary accompaniments, to establish a new school, and the children and I went to church at the chapel. Dr. Bacheler

preached. I could not understand it all, but I liked to watch the countenances of the natives, and could sing some of the tunes. Dr. Phillips asked me to give some of the principal heads of the discourse, and I replied that I heard Peter, Jerusalem, Roman Catholic, England, Christian, and Mussulman. Dr. Bacheler was preaching of Peter's vision on the house-top.

In the afternoon I had Dr. Phillips' children in a sort of Sunday-school class. We took for our subject God's care of individuals. They had looked up references as to His sovereignty as well, and then as to our duty towards God in view of His care over us. After this we all prayed, and it was so interesting to hear little Edie repeat a few simple requests which Willie dictated to her, and Johnnie's own prayer. Willie and Beebe prayed as though they were not strangers to the exercise. Directly after this, Miss Millar, Beebe, Johnnie, and myself, went with the bullocks to some Sunday schools connected with the Ragged schools. I have fallen in love with the native children. They are really pretty and look so bright. After dinner walked over to Mrs. Lawrence's grave, which is close by. Mr. Lawrence has left money to have it cared for, and a native woman looks after the plants around it, which are really beautiful. At six o'clock there was an English service at the house. A few native babus were present who understand English. Dr. Phillips preached from the text: "No man liveth to himself."

[FROM MRS. BURKHOLDER.]

THE LIGHT SHINING.

Let me give you a glimpse of how our work is carried on, and how the Lord opens the way for publishing His word. On Sabbath afternoons four of our teachers who have schools within reach of home, go to have Sabbath School with their pupils. Yesterday, as two of our women were returning home, they met a number of persons on the road, who seemed to recognize them as Christians. The teacher who was telling me about it said: "They knew I was a Christian because they saw I had a jacket on." (The heathen women about here wear none.) Stopping the teachers, they wished to know where they had been with their books, and what that house was, near the road, which had so many windows in it, where so many people were collected. The house they

referred to was our new chapel. These questions opened the way, so, sitting on the road-side in the shade of a tree, the teachers told them of our Sabbath, and read and explained portions of the Scripture to them. One old man in the party appeared deeply affected, and said : " You know all this ; you, who are of our own people." He begged them to tell more about these wonderful things, and urged them to go to his village that he might hear more. His home is some four or five miles from here, but he sat until the sun had nearly set and then, begging to know when they might look for them at their village, went on his way home.

Many times our women tell of cases where the people seem eager to hear the word. The good time must come ere long, when the light will shine into their dark hearts. Although our women may not succeed in teaching these wild children as much and as well as we should like to have them, still they are doing much in breaking the ground for the seed-sowing. Tell our sisters at home whose faith wavers, to take courage and work on, send us all the money they can, and we shall make the best use we can of every cent. . . .

Little by little, our girls' school is increasing in numbers, and I hope to make it a greater success than before. I suppose the ladies thought it would not be wise to appropriate money for the work here, while it was so uncertain as to whether I was going to be able to work. Do speak a good word for the Santal girls for next year, so I may have more to use. This year we must do the best we can with what has been appropriated, supplemented with what we can put in of our own. I cannot turn any of our girls away. This year we are making a special effort to get our people to give a tenth of their income for the work of the Lord. Quite a good number have promised to do it. This is encouraging, and I only hope they will be faithful in carrying out their promise. When I think of the depth from which these people have been lifted, I cannot wonder at their weakness and the ease with which they stumble ; the wonder is that they do so well. They certainly compare very favorably with the majority of professed Christians. At the same time, I cannot help longing for the time to come when they will be stronger.

To-day one of our Christian boys came and said he had begun having worship with the children of different families, and wished to have the Christian boys of the school unite in this and go from house to house and work for the children.

This he has started of his own accord. In the midst of the darkness we have many bright, cheering rays of light.

BOOKS.—VALUE OF READING.

“I HAVE read every book in our library.” After this remark by one of the young ladies in Myrtle Hall, the arrival of barrels from Providence and Blackstone, containing, with other things, forty choice new volumes for Dexter Library, in the girls’ sitting-room, was especially welcome. Not even the still more generous gift of an organ, for which we are very grateful, and which is sure to add largely, as the donor beautifully wished, “to the good influences centering in that place,” can overshadow this. We would like to place around our young people such allurements to good reading, that at the end of the school year there will not be *one* to say, as I heard two declaring to each other without a blush at the beginning of this, that they never read a book through in their lives. These young ladies hadn’t the excuse of the older ones. There are too many who, though they learn to read when children, can render no better account of the use they have made of it. Surely nothing wiser can be done for them than to create a taste which shall make “something to read” a necessity.

Our most discouraging pupils are among those who have nearly or quite reached maturity without learning to read. If their childhood was spent in slavery, or where they could have no school privileges, or if they have been kept at work to assist needy parents, or by some misfortune beyond their control, we can work for them, not only with zeal, but with the greatest pleasure. But if they have lived in sight of the school-house, and spent their time in idleness,— perhaps on the street, while the entire attention of the mother was of necessity given to supplying their daily wants,— the work is very discouraging. There are far too many such in all the cities and large towns. How much of misery and crime, how much of what has to be unlearned, might be saved to the young if they all, as our great men mostly were, could be reared in the country!

As I write, sounds come to my ear of work on the grounds. The spring before Anthony Hall was begun, the young men of the school had, by voluntary labor, put them in beautiful order. Of course that large building could not be put up with-

out making sad havoc with the grounds, and leaving more to be done than when they were begun in 1880. They have again come forward and given, many of them, one day's work, some more, but that, with what we can pay for out of the school's small income, will only be a beginning of what ought to be done. Our location is so conspicuous. "A city that is set on a hill cannot be hid." Must we to each of the hundreds of visitors and tourists that come this summer, repeat the apology we have been obliged to make so many times, as they cannot fail to notice our unfinished cupola, with no bell, the need of paint on our buildings, and work on our grounds? Much as we rejoice in what we have been able to accomplish with small means, we cannot hear without a pang the comparisons between it and the work of those Institutions that have more to do with.

A little delay in sending this gives me an opportunity to use this means of telling the donors how eager our girls were to get the new books to read. *Uncle Tom's Cabin* is especially called for. Compared to this manifestation of a quickened love of reading, any expression of thanks would be idle words.

COM.

Missionary Biography.

OF second importance to the Bible, perhaps, for helpful christian reading is missionary biography. The lives of the early missionaries of our own century, even, might almost be regarded as supplementary to the four Gospels and the Acts of the Apostles. Their lives bear the same record of hardships, self-sacrifices, dangers, and even loss of life which characterizes the fate of those who were the first to tell the glad tidings of the Gospel.

A college president remarked the other day: "I took down from my library last Sunday afternoon the *Memoir of Sarah B. Judson*, and I found its pages as fresh and thrilling as though I had never read them before." This volume, with two other similar books, the *Memoir of Mrs. Ann H. Judson*, the first American woman missionary, and also that of Sarah L. H. Smith, lie before me on my table. There have been no books published, except the Scriptures, which could have the influence for good in the hands of young Christians and Sunday-school scholars, as these memoirs afford. The con-

tents are as thrilling as those of the most adventurous romance, besides having the added virtue of being *true*; and are especially adapted to the lively imaginations of the young, for there is not a dry leaf between the covers. We certainly owe such missionaries as have kept a journal of their life and labors a great debt of gratitude. It would be well if all gospel messengers would find a few moments of every busy day in which to record its incidents.

When I opened the *Memoir of Mrs. Sarah B. Judson*, my eye fell at once upon this testimony which she herself gave, when a young girl, of the influence of missionary biography: "I have just completed the perusal of the life of Samuel J. Mills; and never shall I forget the emotions of my heart, while following thus the footsteps of this devoted missionary. I have almost caught his spirit and been ready to exclaim, Oh! that I, too, could suffer privations, hardships, and discouragements, and even find a watery grave, for the sake of bearing the news of salvation to the poor heathen!" A few years later this young girl of sixteen "followed the footsteps" of many a missionary who had preceded her, and found at last not a "watery grave," but a more peaceful resting-place on the rock of St. Helena, where the vessel which was bringing her home was compelled to leave her lifeless body.

Realizing the value of such lives and the good influence of a proper study of them, the ladies connected with the Lewiston Auxiliary of the Main Street church, Mrs. E. N. Fernald, President, have been preparing sketches of our own present missionary force in India for their late meetings. Two very interesting addresses at the first meeting, by Mrs. B. F. Hayes and Mrs. W. H. Bowen, introduced us to the families of Dr. O. R. Bachelder, our senior missionary, and Dr. James L. Phillips. The "Reminiscences" of the *HELPER* have been found very serviceable in this study, and many items of interest were furnished by personal friends of the missionaries in our city. Some of these personalities connected with the school and college life of Dr. Phillips, especially, were of significant interest, and will be carefully kept "on file," I hope, for future use. A sketch of Mrs. D. F. Smith, with those of the families of Mr. Marshall, Mr. Burkholder, and Mr. Coldren, have also been given. If material can be found the rest of the force will all follow in turn. Such a study will tend to deepen the interest of those already so much interested in our common christian work.

IDA HAZELTON.

LEWISTON, ME.

For the Young People.

A Call to Service.

ISAIAH VI., 8.

MAY I have a word with you, my dear young sisters, suggested by the Macedonian cry that has come echoing down the centuries to us from the night vision, when God called Paul to go to the colonial city, Philippi, and speak by the river side to "the women who were come together"? They were women whose hearts "the Lord had opened"; and it was the servant's precious privilege to hasten his journey, that he might meet and instruct them. It is a touching memorial record, made years later, when the apostle's active ministry was almost done,—writing to the church in that same city, he says to his true yoke-fellow, "Help those women who labored with me in the Lord."

This same call comes to us to-day, not by vision, but from the wan workers who stand weary and careworn, amid the white harvest fields of our missions. The very success of our work in the foreign field is the clarion call for more laborers. These successes will be to us a hopeless embarrassment, unless we may send the workers who shall garner the fruits already ripe and waiting. Our missionaries from many stations are pleading, Oh, send us qualified, consecrated young women whom God has called to the work, to help us in the schools. The native Christians are calling and praying; and at one station, so great is their faith in God and in American Christian women, that they are building a school-house, and expect a teacher will come to them and use it. And heathen women are calling, by all that is dark and hopeless in their lives, that we come and tell them the story that makes our lives so glad and our future so bright.

My dear young Christian women, is there in all this no voice for you? You are standing on life's threshold, with your God-given powers trained and disciplined for service in the world's work, asking: "Where can I make my life work best worth the living? How may I work out for time and for eternity the grandest results? Go to your closet, and, alone with the God who has endowed you, and the Christ who has saved you, and the Holy Spirit who will teach you, listen for the

question in Isaiah ; and, if its whispers fall on your attentive ear, may your heart, like the prophet, be ready to give answer.

Teachers in our higher schools for young women, are you, in your work, committed to *Christ's* work for saving a lost world ? Mary Lyon, a few years before her death, went home to Mount Holyoke from a meeting of the American Board, and, calling around her her associated teachers, said to them, We must have a new baptism into the spirit of missions ; and then and there, those loyal women consecrated themselves anew to this service of the Master. In less than a year, two of her best teachers had gone to the foreign field. And does not Mary Lyon, to-day, looking on earth's moral battle-field from the shining battlements of heaven, rejoice that she had so much to give, and that God was pleased to accept so many workers from her training hand and moulding influence ? Our best, our brightest, our most promising, our most successful, our most consecrated, are those whom our Master's work needs ; and shall He not have his own ?

—*The Helping Hand.*

THE London Missionary Society has a fleet of five vessels, all plying between mission stations : one in the South Seas, two in New Guinea, and two in Africa. The money for the support of them is raised by young people.—*Illus. Miss. News.*

Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves, are triumph and defeat.
—*Longfellow.*

Our Organization.—General Conference.

IT is no doubt understood that the organization of the F. B. Woman's Mission Work is a copy of our denominational organization. We have auxiliaries that send delegates and reports to the Quarterly Meeting societies, and the Quarterly Meetings send delegates and reports to the Yearly Meeting, or District societies. As our organization has, in the past, been so incomplete, we have not been able to meet as a body of delegates at General Conference. This year, our decennial year, we hope that this will be accomplished, that one delegate, at

the least, will be appointed from each district. These ladies thus appointed will feel that they have a work to do, and a strong motive to attend the Conference will be given them.

There are ladies who intend to attend the Conference, and some, no doubt, will choose to go at their own expense. There are others who will gladly go if they can be assisted. Is it not possible that each district will raise a fund to defray the expense of the lady they choose to send? Our work might receive a great impulse from the meeting of earnest workers at that time, and the money might return into the treasury of the society with interest. It is earnestly desired that ladies interested in our work shall consider this subject, and that the district secretary try to secure delegates, so that our meeting at the Conference may not be a matter of chance.

The Yearly Meetings will be the opportunities for appointing the delegates and making the necessary arrangements.

V. G. RAMSEY, *Home Secretary.*

THE BUREAU.—The attention of our readers is called again to the advantages afforded by the Bureau of Intelligence and Exchange. This department is still in active operation, and its superintendents are ready to render what of assistance they may be able, to societies or churches desirous of availing themselves of its aid.

There are a goodly number of essays, a few dialogues, concert exercises, responsive Scripture readings, and anecdotes and stories for the children, and some letters from the missionaries, in its drawers. It was the design in establishing the Bureau to make it a medium of help far and wide in the denomination, and it is hoped that those having things useful will be willing to forward them, and those wanting aid will freely make their wants known. Address, for essays, etc., Miss Kate J. Anthony, 40 Summer Street; and for letters, Miss M. M. Bisbee, 1 Kendall Street, Providence, R. I.

PROMPT RESPONSE.—An invalid lady in Rhode Island has sent, within a few days, the names of four persons as additional subscribers, all to begin with the year, because she wished to help increase the list, and do good. No doubt others are making renewed effort and the increase will soon be realized. Your communications will be very welcome.

CAN there not be at least five hundred names secured for the last six months of the year, to begin with the July number? Just divide the price for the year by two, and the sum will be very small.

WILL not some person in each Quarterly Meeting and Yearly Meeting present the claims of the *HELPER* as a denominational publication?

MISS Mary E. French sailed May 19, from Boston, in steamer "Aleppo," Cunard line, for Basim, India. Farewell services were held on Thursday evening previous, in Beacon Hill (Dr. Cullis') church. The heartiest blessing of many friends go with her to her accepted work.

CORRECTIONS.—In "Reminiscences" for May, *bandabatti* should be *dandabatti*. On the fourth line from the bottom of page 136, Indians should be Indiana. An earnest appeal for help had come from brethren there, and it was home mission work in that section to which Mr. Sutton referred.

In note with regard to new subscribers on page 153, please read homes instead of churches.

NOTICES.—There will be a meeting of the W. Missionary Society of Central New York, at Putnam, on Saturday evening, June 23. Mrs. G. H. Linderman will give an address on Home Missions, and the Rev. A. J. Marshall on Foreign Missions.

There will be a business meeting of the Ohio and Pennsylvania Y. M. Woman's Missionary Society, at New Lyme, June 22, at 4 o'clock, p. m. It is particularly desired that all women of this Y. M. who are interested in the benevolent work of our denomination should be present at this meeting.

There will also be a public missionary service at such time as shall be designated by the Y. M. Conference.

MRS. S. L. PARKER, *Sec.*

Topic for Monthly Meeting.

"Looking unto Jesus"—

I.—For salvation. Isa. xlv., 12.

II.—In daily life. Heb. xii., 2, 3.

III.—In winning souls. John i., 19-37.

"Courage, brave heart, nor hold thy strength in vain,
In hope o'ercome the steeps God set for thee."

Words from Home Workers.

MAINE.

The Portland Auxiliary pays the first \$20 it receives of the work of this year for the support of Anna Koonjah, a native teacher; the next \$10 goes toward the support of Mary Bacheler. April 8, Sabbath evening, it held a missionary concert. The exercises were opened by singing "Whosoever will," followed by reading of Isaiah xlv., by the president, Mrs. T. C. Lewis, and prayer was offered by our pastor, the Rev. J. M. Lowden. The secretary reported the work, and emphasized the need of more earnestness in the work. The reading of a letter from Miss Bacheler was followed by four interesting recitations by little girls. A letter from Willie Phillips, son of Dr. Phillips, was read by a little girl, and a young lady recited the Missionary Hymn. There was an interesting map exercise on India by R. Deering, followed by remarks by our pastor. We closed by singing "While the days are passing by."

MRS. O. W. FULLAM.

Since we have taken the *HELPER* we have become interested in many of our earnest workers, who, though strangers in the flesh, are one in spirit, because children of the same loving Father.

It was two years ago last October we were organized as a band of workers. We now number thirty members, and take seventeen copies of the *HELPER*. Last year but fourteen. Each former subscriber renewed very cheerfully. One of the new subscribers enjoys them very much, both she and her grandson reading each one through at the first opportunity. We have raised \$41 the past year. We pay \$25 for the salary of the native teacher Seriah. At our annual meeting the collection of \$7 was cheerfully appropriated for Miss Coombs' outfit.

Since it has pleased our heavenly Father in his inscrutable wisdom to remove by death Mrs. Esther Gordon, Mrs. John H. Trphant, and Miss Alice G. Whitmore, three esteemed and valued members of our society, church, and missionary band,

Resolved, That while we sincerely mourn our loss, we tender our heartfelt and kindest sympathies to the bereaved families of each in their affliction, commanding them to the loving care of our heavenly Father, who doth not willingly afflict, and who hath said, "I will not leave you comfortless."

Resolved, That we pray God that the influence of their lives may stimulate us that remain to more earnest diligence and faithfulness in His work.

Resolved, That a copy of these resolutions be forwarded to each family, placed upon the record book of our auxiliary, and also published in the *MISSIONARY HELPER*.

MRS. M. J. SANDFORD, *Secretary Bowdoinham Auxiliary.*

NEW HAMPSHIRE.

Sabbath evening, April 1st, the Woman's Missionary Society of Dover, Washington Street church, held a very interesting public service in the audience-room of their new church. Joseph Cook's lecture on

"Woman's Work for Woman in Asia," was most admirably read by the Rev. I. D. Stewart, and produced a profound impression. I know of no other document of the same size that presents more vividly the pitiable condition to which heathenism reduces woman. Would that it could be read in the hearing of every woman in our christian land. Said Mr. Cook, "I heard the wail of these hosts [of women] until I found myself resolved, whatever else I might do, or I might not do, to echo the sound of that ocean in the ears of Christendom until, if God should permit, some adequate enthusiasm for the reform of woman's condition in Asia is awakened in the Occident."

Let our Woman's Societies that are in want of something to present at a public meeting, send an envelope enclosing ten cents, and a request for the number of the *Independent* issued March 22, 1883, addressed as follows: "The *Independent*, New York City, P. O. Box 2787."

M. M. H. HILLS.

RHODE ISLAND.

THE Little Helpers of the Park Street Church, Providence, are a cheery little band, who gather their pennies in blue mite-boxes, and are under the care of a committee appointed from the Auxiliary Society. They tried to have a real "mite-box party" some time since, but the afternoon was very stormy, and there was a good deal of disappointment.

On Wednesday evening, May 2, assisted by some of their older friends, they gave an entertainment in the vestries of the church. The preparation was made with a will, and a goodly number of dialogues, with readings, songs, and music, made up the programme. The report of the Little Workers' ways of getting mission money was entertaining, and "The Toilers," written by Miss Fullerton, was well rendered by six lads, who opened their meeting with dignity, while the genii who encouraged them were impressive in their white drapery. The "Young Solicitors" is a valuable dialogue always, while "Stirring up the Gifts" was especially interesting, its spirit and meaning being well brought out by four young ladies. "Our Sisters," in costume, was instructive, and the "Good-night Chorus," by a troop of the little ones, fittingly closed the pleasant exercises.

The programmes and the tickets, which were largely sold by the children, were printed without expense to them through a kind friend who put his advertisement on the back of them. A goodly sum came into the treasury for the support of the children's missionary, as the financial result of the entertainment. E.

OHIO.

Mrs. Lash writes from Zanesfield that at the Union church, recently, a short mission meeting was held at the close of the Sabbath service; two very good essays were read, and also a letter from Dr. Nellie Phillips. There was good singing, and the exercises left a good impression. It is hoped to have another meeting soon.

MICHIGAN.

DEAR SISTER WORKERS: It has been a long time since you have

seen anything from the W. M. Society of the Genesee Q. M., but we are alive and at work. One more auxiliary has been organized in our limits, and we have raised during the year since last April, \$159.82. We have just had a profitable session with the Reese church. There were select readings, singing, and remarks by some of the brethren. A portion of our money, to the amount of \$26.74, was sent to Mr. Coldren. We do wish for additional earnest workers, and we trust the time is not distant when our whole Q. M. will be brought into this work. During the year death has taken from us Sister Nelson, of the Arbela Society. She has gone up higher, where pain and sorrow are not known.

MRS. E. M. WHEELER, *Secretary.*

CORRECTION.—The report of Montcalm Q. M., in last *HELPER*, is partially incorrect. The Q. M. has a duly organized W. M. Society, with Mrs. D. H. Lord as its efficient president. Mrs. E. O. Dickinson has been its faithful secretary till recently. Her removal to Rome City, Ind., will necessitate an untried successor. The last meeting of this society was held with the Bushnell church, and the amount of collection was \$1.66. Most of the churches of this Q. M. have not organized auxiliaries, but they have their systematic methods for money raising. Mrs. Emma (Smith) Coldren, a missionary sent out last year, was of this Quarterly Meeting.

Mrs. M. M. KOON, *District Secretary.*

Our public meeting of the Woman's Missionary Society was held in connection with the Hillsdale Q. M., which convened with the church at Osseo, April 7. The exercises were conducted by the president, Mrs. S. C. Thomas, which were opened by prayer by President Durgin. The secretary stated that the Society had realized a steady growth during the past quarter. "Forward," has been the motto,—no looking back. Reports and letters were read from seven of the Auxiliaries. These letters from the secretaries add much to the interest of our public meetings; by them we are led to understand the condition of the interest in mission work at home and abroad. A beautiful poem was recited by Kate Newton, of Osseo. An instructive essay, entitled "Woman's indebtedness to the Gospel," was read by Mrs. J. T. Hewes, of Hillsdale. A selection by Mrs. Whitney, of Jackson, entitled "So much to do at home," and one by Miss Fifield, from the same place, entitled "A Single Head of Wheat," were full of interest and profit.

A few earnest and timely remarks were made by the Rev. C. B. Mills. We were also favored by the presence of the Rev. George H. Howard, from the Grand Rapids Q. M., whose remarks added much to the interest of the meeting. President Durgin expressed his hearty approval of the women's work in this field of labor, and thought whatever branch of work they undertook to carry forward, they were quite sure of success. We desire that this may ever be true in all of our mission societies; may we not yield to discouragements. A business session was held in the basement of the church Saturday afternoon. A delegate was chosen to attend the next session of the Yearly Meeting Woman's Missionary Society, and an auxiliary society was reorganized with the Osseo church.

The work of Mrs. Brackett, at Harper's Ferry, was brought before the meeting. The question was asked, could we not do something to assist her in her work, and it was decided to ask each society to collect Sabbath

School papers and pieces of calico prepared for patchwork; also bedding; and these to be brought to our Q. M. in June.

MRS. VAN OSTRAND.

NOVA SCOTIA.

On Monday evening, March 5th, the Barrington Woman's Foreign Missionary Society held its annual meeting in the Bethel. Although the evening was somewhat stormy, there was a good congregation. The president, Mrs. R. H. Crowell, whose whole-souled interest in this branch of christian work abates not with increasing years, presided; she is ably supported by a good band of earnest workers, who realize:

"I to the world am sent to do — to do my best;
This earth-life was not meant for pleasure or for rest.
There's room to stand or strive; no room to sit and dream.
In evil days I live — my time I must redeem."

The secretary, Miss Debbie Crowell, is an excellent worker, and a painstaking, diligent officer of the society. Good officers cannot fail of good soldiers. Make the centre strong, is an old secret of good and effective organizations.

The programme was as follows: Singing, "Tell it Out"; Reading Scripture; Prayer by Mr. T. C. Crowell; Extracts from India Report read by secretary; Music, "Hoi every one that Thirsteth"; Essay, "Incentive to Mission Work," read by Miss Atkins; Recitation, "The Missionary Doll," by Jessie Crews; Music, "Memories of Earth"; Recitation, "Sisters," by Miss Maggie Hopkins; Dialogue, "A Voice from the Zenanas," by eight young ladies; Recitation, "Work for the Lord of the Harvest," by Susie Crowell; Music, "Redeemed"; Reading, "Mrs. Howard's Experience," by Miss Winifred Crowell; Recitation, "A little black Cloud," by Annie Hopkins; Remarks by president; Address, by T. C. Crowell; Music, "Parting Hymn."

The recitations, readings, and singing, were all good, and evinced good taste, both in selection and rendering. The essay by Miss Atkins exhibited painstaking research and a hearty sympathy with her subject. She ably reviewed some of the fruits of foreign mission labor, and earnestly enforced the lessons of sacrifice they called for.

Brother T. C. Crowell, in a short speech, spoke of the great need of steady interest in mission work, and gave some interesting incidents which had occurred in his experience during the last thirty years in connection with the good work. The president appealed for more aid and effort, and alluded to the blessings we share and enjoy through the efforts of missionaries long since past away and perhaps forgotten, "whose fruit still remaineth." Thus ended a stimulating and profitable gathering.

Such meetings not only are helpful to those abroad, but to us at home. They are good, as means to train and help the young in paths of usefulness. They have an intellectual as well as a moral benefit; they are useful means for the formation of healthy character. Old and young are blessed by such societies and meetings, because they quicken interest in a service that adds strength to character and enriches the soul. They are home training schools in the foreign service, for Christ's service is one. Home and abroad, if it is the service of the Master, it is comprehended in the one general commission, "Go ye, disciple all nations." Jesus knew no geographical distinctions in the "gift of life," and why should we?

T. H. SIDDALL.



Children's Riche.

BY MAY M. BISBEE.

We cannot bend the giant oak,
In the heart of the forest growing,
Yet its branches sway beneath the breath
Of the wind in the tree-tops blowing.

We cannot mend the ways of the world
By the might of our strong endeavor,
Nor turn a nation from death to life,
Tho' we strive and toil forever.

But the breath of a prayer prevails with
God,
And is mighty beyond our knowing;
It stirs the heights that we cannot reach,
Like the wind in the tree-tops blowing.

So the hand of a child may work great might
In the midst of our earth's vexations,
And scatter the leaves of the Tree of Life
For the healing of the nations.

Chinese Geography.

"WHAT kind of a geography do girls have in China?" asked Blue-eyes.

Again she was told there were *no* schools for little girls in China.

"Well, for anybody, then?" she persisted.

The answer was this: You say, "My geography is about all maps, and so full of names I can find nothing." A Chinese map of the world is about two feet wide and three feet high, and is nearly covered with China. In the left hand corner at the top, is a sea, three inches square, in which are placed as islands, Europe, England, France, Holland, Portugal, Africa, and America. Holland is as large as all the rest. One of their own scholars once wrote a geography; and, because he gave the correct size and something of the his-

tory of the various countries of the globe, he was degraded from office. You will be glad to know, however, that he has since been reinstated, and has an honorable place in the government, showing that China is fast being enlightened. A large number of the young men of China are being trained in our institutions. These will introduce science and art, and we may hope the true religion, to their own people. Then, if China does not become what now she claims to be, — the greatest and wisest of earth's nations,— we may believe she will take a worthy place among other nations.

L. A. K., in Little Helpers.

A Short Sermon.

I'm going to preach a sermon, and this is my text :

"THE LORD LOVETH A CHEERFUL GIVER."

Now what shall I say next ?

Don't you want the Lord to love you ? All of you who say
yes

May raise the right hand : *It is ev-er-y one, I guess !*

Now we shall give you a chance, in a little while, to *show*
If you want the Lord to love you. (Take the boxes, boys,
and go.)

Be a *giver*, give us money for the Mission cause to-night.
He loveth a cheerful *giver*; give and you'll be all right ;
But you must not look sober, nor selfish, nor unwilling ;
You may give just what you please, a penny or a shilling,
But if you want the Lord to love you, as in my text, you see
You must *look* and *be* as cheerful as ever you can be.

Now keep that smiling face while you find and give your
penny—

Borrow some of your neighbor if you forgot to bring any.
It is bad to find no money in your pocket or your purse,
But to *have*, and not be willing to give — *that is ten times
worse !*

Don't anybody look solemn, or sober, or selfish, or vexed;
"The Lord loveth a *cheerful giver*," that is my text.

M. B. C. S.

Some primary Sunday schools have a "birthday" box placed in their room, in which, on the Sunday following her birthday, each child places as many pennies as she is years old.

For Children's Meetings.

SCRIPTURE EXERCISE.



HIS month we present a Scripture exercise which is selected from a children's paper. It can be used during the collection of the pennies and other gifts.

1. Whom does God love?
"God loveth a cheerful giver."
2. What words of the Lord Jesus are we told to remember?
"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."
3. How have we received, and how shall we give?
"Freely ye have received, freely give."
4. From whom do all our good gifts come?
"All things come of thee, of thine own have we given thee."
5. How much did Jacob give?
"Of all that thou shalt give me, I will

surely give the tenth unto thee."

6. What did David say about giving?

"Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing."

7. What example of giving did Jesus show us?

"Though he was rich, for your sakes he became poor, that ye through his poverty might be rich."

8. What was Paul's rule about giving?

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

9. What last words of the Lord Jesus teach us to give our pennies to the heathen

"Go ye into all the world, and preach the gospel to every creature."

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord.

And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof."—Lev. xxvii., 30, 31.

Contributions

FROM APRIL 1, 1883, TO MAY 1, 1883.

MAINE.

Bangor, Auxiliary, for Industrial School building.....
Dover and Foxcroft, Auxiliary, for Industrial School building....
Helping Hands, for Industrial School building.....
Dover, E. D. Wade and M. R. Wade, each \$1.00 for Industrial School building.....
Ellsworth, Q. M., Woman's Miss. Society, \$6.25 for support of Carrie, with Mrs. Burkholder; \$5.00 for Industrial School; \$2.75 for general work.....
Greene, Auxiliary, for native teacher.....
Harrison, Auxiliary, for support of

Minnie, with Miss Mary Bachelor	6 25
Lewiston, Main Street, Auxiliary, 75 cents of which is for Literature and Incidental Fund.	18 40
New Portland, Auxiliary, for Miss Coombs' support, and towards constituting Mrs. O. E. Savage life member	2 10
North Boothbay, Mrs. F. A. Palmer, \$1.00; her Sunday school class \$1.00; both for Miss Ida Phillips' support.	2 00
Portland, Auxiliary, for support of native teacher, Anna Koonjah Auxiliary, for Miss Mary Bachelor's support.....	20 00
Richmond, Auxiliary, for Miss Coombs' support.....	5 00
	8 45

Rockland, Auxiliary, for native teacher.....
 South Limington, Auxiliary

St. Albans, church.....
 West Buxton, from C. E. C. \$2.50
 for F. M., and \$2.50 for Harper's Ferry.....
 Auxiliary, for Miss Mary Bachelor's support.....
 Little Helpers, for Miss Ida Phillips' support

NEW HAMPSHIRE.
 Dover, Washington Street church, Woman's Missionary meeting collection

Laconia, Auxiliary, \$5.00 to complete Mrs. F. D. George life member, and \$8.00 toward constituting Mrs. A. C. Leavett life member.....
 Wolfboro', Mrs. Joseph Jenness, for Industrial School.....

MASSACHUSETTS.
 Lowell, Paige Street, Auxiliary...
 Mrs. E. W. Porter, for Mrs. D. F. Smith.....
 Taunton, Auxiliary, for Miss H. Phillips' support.....
 For Miss Franklin's salary...
 For Literature and Incidental Fund...

RHODE ISLAND.
 Carolina, Young People's Society, for Miss Franklin's salary....
 Young People's Society, for Miss H. Phillips' support....
 Young People's Society, for Literature and Incidental Fund.....
 Greenville, Auxiliary, for Miss H. Phillips' support.....
 Pawtucket, Auxiliary, for Miss H. Phillips' support.....
 Auxiliary, \$5.00 for Miss Franklin's salary, and \$1.50 for General Fund.....
 Auxiliary, 25 cents for Literature and Incidental Fund, and \$2.50 for H. M.
 Little Workers, for Miss Ida Phillips' support.....

Providence, a Friend, for Miss Franklin's salary.....
 Greenwich Street church, Mrs. M. A. Stone, for Miss H. Phillips' support; towards constituting Mrs. Stone life member.....
 Auxiliary, Greenwich Street, for Miss H. Phillips' support.....
 Auxiliary, Greenwich Street, for Miss Franklin's salary, and to constitute Mrs. H. N. Bissell life member.....
 Auxiliary, Greenwich Street church, a "Friend," for Industrial School.....
 Auxiliary, Roger Williams, for Miss H. Phillips' support.....
 Roger Williams, "Busy Gleaners," for Miss Franklin's salary.....
 Roger Williams, "Busy Gleaners" for Literature and Incidental Fund.....
 Roger Williams, "Busy Gleaners," for General Fund.....
 Roger Williams, for Ragged Schools.....
 West Scituate, church, for Miss H. Phillips' support.....
 Tiverton, church, for Miss H. Phillips' support.....
 Church, for Ragged Schools..

OHIO.
 Marion, Mrs. W. Cratty \$3.00, and Mrs. A. H. Holversolt \$2.00, for F. M.....
 6 75

MICHIGAN.
 Hillsdale, S. S. Classes E and K, for native teacher with Miss Ida Phillips.....

IOWA.
 Waterloo, Auxiliary, for Industrial School building.....
 Miss Edith Goodspeed, for H. M. and towards constituting her life member.....

Total, \$347.92

MISS L. A. DEMERITTE, Treas.,
 per Mrs. M. S. WATERMAN,

DOVER, N. H. Assistant Treas.

BENEVOLENT SOCIETIES.

	<i>F. M.</i>	<i>H. M.</i>	<i>Ed. Soc.</i>
Receipts for April.	\$998.97	\$210.42	\$87.75

CONCORD, N. H.

CENTRAL ASSOCIATION.

	<i>F. M.</i>	<i>H. M.</i>	<i>Ed. Soc.</i>
Receipts for April.....	\$61.95	\$60.95	\$1.22

DALE, N. Y.

J. C. STEELE, Treas.

Helps for Auxiliaries.

A list of the leaflets published by the Woman's Missionary Society is here given, to which have been added a few books and pamphlets which are of special value. They will be forwarded on receipt of price stated. Those under head of miscellaneous are for gratuitous distribution, but contributions are desired for the Literature Fund, by means of which they are printed. From time to time others will be added.

Miscellaneous.

Constitution of the F. B. Woman's Missionary Society.

Constitution for Quarterly Meeting Societies.

Hints and Helps for Q. M. Societies.

Constitution for Auxiliaries, including Hints for Organization, and other valuable items. 4 pages.

Constitution for Mission Bands, including valuable suggestions.

Blanks for reporting Mission Bands, Auxiliaries, Q. M. and Y. M. Societies.

Readings.

"Thanksgiving Ann." "A Plea for Zenana Women," by Mrs. J. L. Phillips. "A Plea for Santal Women," by Mrs. Burkholder.

Dialogues.

A Missionary Dialogue on India, "The Toilers," for twelve children. Price for Readings and Dialogues, 3 cents each.

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"My Missionary Box and I"..... 10 cts.

"A Grain of Mustard Seed, or the District Secretary's Letter"..... 10 cts.

"Missionary Exercises," a collection of Bible Readings, Dialogues, Poems, etc., including postage..... 35 cts.

"The Golden Sheaf," by Mrs. H. C. Phillips..... 50 cts.

"Uncle Ben's Bag"..... 2 cts.

"Progress of Christian Missions," a hand-book for use in the Family, Sabbath School, and Mission Band, including postage. 6 cts.

"Ninth Annual Report of the F. B. W. Society," including postage, 10 cts.

"The F. B. Register and Year-Book," including postage..... 12 cts.

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Photographs of Missionaries.

25 cts. each, \$1.50 for ten copies. Miss Crawford and Miss Ida Phillips.

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